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My Visit to Togoland, Gold Coast, West Africa

by

Theophil H. Twente

The Centenary Badge

Thirty thousand badges were worn by pastors and members of the Ewe Presbyterian Church during its centenary celebration in November, 1947, as a silent witness to the great work of salvation which God had wrought for them through the missionary enterprise of the Church in bringing them out of the darkness of sin (represented by the dark field) into the glorious light of the Cross of Christ. The words of the Psalmist, "I shall not die, but live, and declare the works of the Lord," had become so meaningful for the Ewe Church during the past one hundred years of its history that they were chosen as the motto for its centennial celebration. The palm leaves proved a fitting symbol of the spirit of joy and victory which permeated the various gatherings and church services.

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by

Theophil H. Twente

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INTRODUCTION

In this booklet I have sought to share with you some of the impressions and experiences gained while visiting in Togoland as the representative of the Board of International Missions of the Evangelical and Reformed Church. Chapters 6 and 7 are based on articles written by Mrs. W. M. Beveridge of the Scottish Presbyterian Mission, and are included because they describe an important phase of church life. They also contain a challenge for us to help meet the need for more missionary educationalists. Mr. and Mrs. Beveridge are engaged in educational work at Amedzofe.

I hope that some day many of our Evangelical and Reformed pastors and laymen will find it possible to visit Togoland. I assure you that such a visit would bring with it many rewarding experiences.

T. H. T.

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Above the clouds

IN FOUR HOPS

I have never made bigger hops in so short a time. If someone had suggested to me seventeen years ago, when we were plowing through the rough seas of Devil's Hole in the North Atlantic, that in due time I should be riding eight to ten thousand feet above the waves, I would have been tempted to have him committed to an institution for the mentally unbalanced. Flying through an electrical storm at the rate of 250 miles an hour is an experience not soon to be forgotten. The propellers generate an electrical halo all their own.

We left LaGuardia Field in New York on Thursday at noon and reached our destination at Accra. Gold Cost, West Africa, thirty-six hours later. En route we had stopped only three times. Our first hop was from New York to the Azores. It was a damp welcome. The airport looked very much like an army barrack with a search light added. However, there were signs of a desire to make this a garden spot in the Atlantic. Inside of the open verandah and all along the top of the low stone wall stood freshly potted plants. Some day, no doubt, this Portuguese airport of Santa Maria in the Azores will compare very favorably with the airports of New York and Washington, D. C.

Our next stop was Lisbon. We arrived there at about ten o'clock in the morning. It was a beautiful sight. The sky was clear; the air pure; the sun shining brightly. We felt tempted to sit down on a bench of the floral parkway and just bask. However, it was a choice between eating and going without a meal, so I yielded to the impulse of polite-

ness and went with my friend, Dr. Erich Voehringer, of New York, to the restaurant. My own appetite was still a bit dull because of the "air pockets" between New York and the Azores.

At six o'clock we reached Dakar in French West Africa. On the way we had caught interesting glimpses of the Sahara desert and the Canary Islands. My guess is that the latter were so named because its inhabitants have to get along on a canary diet! Vegetation seemed very scarce. As for the Sahara desert—well, it is doing its level best to live up to the reputation of a desert!

Dakar offers the tourist a complete introduction to the Orient in a French setting: A warm, dank atmosphere. French Oriental menus, liveried servants, sour wine and a brown-striped cat begging for tidbits. It is an interesting experience to stop at Dakar.

Accra presented a beautiful sight. The friendly lights of this city of some 70,000 inhabitants winked a warm and friendly welcome—in fact, so warm and friendly that I forgot my top coat in the plane and because the telephone operator got her "wires crossed," I never did get it back.

It did not take long to go through the customs. The smiling faces of Missionaries Grau and Elder of the American and Scottish Missions respectively, were a most welcome discovery behind the wire enclosure, for that meant that we would soon have the pleasure of stretching out on a "good old bed" in a hospitable missionary home.

AN AFRICAN WELCOME

African welcomes are different. Never in my travels have I experienced more generous welcomes. This may be due in part to the fact that Dr. Erich Voehringer, with whom I was traveling, was formerly a missionary to Togoland. He is at present one of the secretaries of the World Council of Christian Education and came to Africa with me to take part in the 100th anniversary of the Ewe Presbyterian Church.

We arrived at Ho, Togoland, two hours behind schedule. Nevertheless a goodly number of pupils, school teachers and people from the village were on hand to welcome us with song and music. Further expressions of their welcome were given in a three-hour church service on Sunday morning. After that I sat through a number of other welcoming services. Each one was long, but interesting as well. I was particularly impressed with the musical

Welcomed by teachers and pupils at Peki

ability of the African people. Their singing puts us Americans to shame.

The welcome given us at Amedzofe was unique in several respects. We were welcomed not only with a brass band and a group of songs but also by a gun salute of twenty-one rounds from an array of old muzzle-loaders. The biggest surprise of all came with the sudden arrival of a score of elderly women from the village who showered us with talcum powder. I told them afterwards that not since the day when I was born and my mother covered me with cornstarch had I been so generously powdered. They explained that this was their way of giving expression to their joy over the arrival of guests.

The next day these same women came to tie strings with beads around our right wrists. Had we been women, they would have tied the strings around the left wrist. This, too, was an expression of joyful welcome.

One could not help but like these people. They are so whole-hearted in everything they do. Each day some deputation arrived from the church or the village to present us with rice, yams, oranges. bananas, pineapples, chickens and even a sheep. Such gifts enabled us to reimburse our hosts and hostesses for some of the meals they prepared for us.

The welcome which I appreciated more than anything else was the cheerful greeting from the boys and girls along the way who had never seen us before, nor may ever see us again. Their ready smiles and cheerful greetings were a sure sign that the missionaries of the Gold Coast are loved and respected.

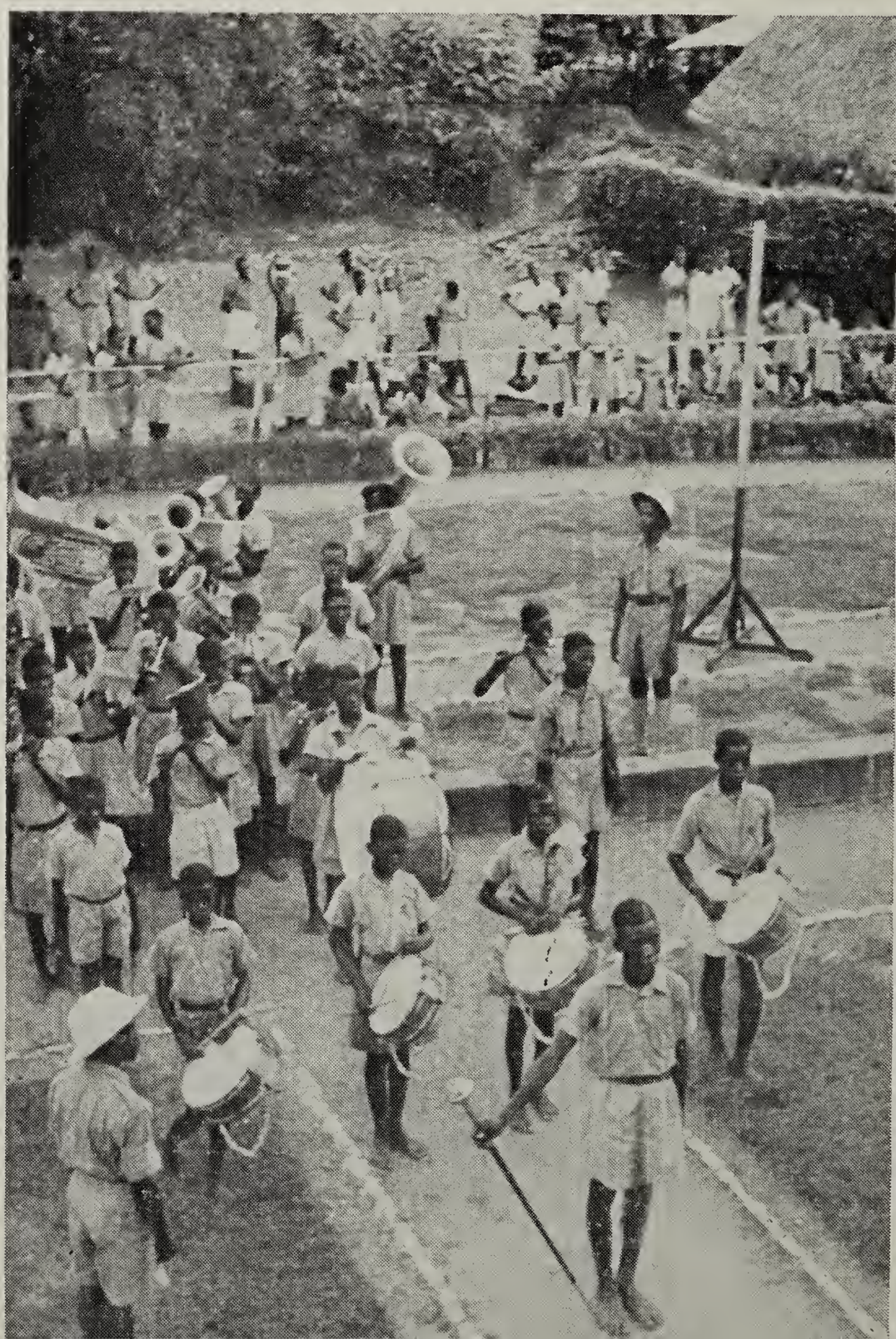
DAYS OF REJOICING

The celebration of the one hundredth anniversary of the Ewe Presbyterian Church (called "Presbyterian" because of its form of government) held at Peki, November 13-17, 1947, was a great pean of praise and thanksgiving for what God had done for them. The thousands of Ewe Christians rejoiced in

the fact that they had been "led out of darkness into light," so beautifully symbolized on their anniversary badge. From Thursday evening's opening service until Monday morning's memorial service, young and old from all over Eweland gave expression to their joy in song and music. Even a skeptic would have been stirred by the bands of marching youth. I never heard a more beautiful rendition of the "Hallelujah Chorus" than that given by some six hundred high school students under the direction of an African who had taken music as "an extra" while studying in London. The congregational singing of the several thousand worshippers was equally moving.

It was not always thus. In the midst of sorrow and death the German missionaries had tried to

One of the bands at Peki



teach the Ewe people an appreciation of Christian hymns sung to choral tunes. When a century ago Missionary Wolf tried to make a beginning, the people laughed and called his music *chochlo*, a word meaning a confusion of sounds such as the bleating of a lamb, the creaking of doors, the howling of a jackal, and the crying of a baby. Today the average Ewe congregation will sing a choral or other forms of Christian hymns in four-part harmony with a fervor that would put many an American congregation to shame. It is fortunate that in Missionary Grau we have a person of outstanding musical ability and understanding to encourage Ewe young people in the development of their inherent talents. Already they have given expression to their creative ability by adapting European cantatas to African interpretations. Their next step will be to develop a Christian interpretation of music completely their own.

A further contribution of the pioneer missionaries and their successors in Togoland was symbolized by several school functions which were held during the anniversary celebrations, such as the formal opening of the senior school at Dzake by the acting Director of Education—and the corner-stone laying of the Peki Girls' School at Wudome. These two events were representative of what is taking place in Togoland. I was greatly impressed by the advances which are being made in education. The missionaries laid a good foundation. Christian schools hold a pre-eminent place in the whole educational system in Togoland today. Leaders, government as well as missionary and church, are well aware of the issues at stake. They are appealing to the Evangelical and Reformed Church to help them realize the gains which have already been made, by providing the additional personnel which is so much needed in the training of more Christian teachers.

A third contribution of the missionaries was symbolized by the corner-stone laying of the Blengo Church. On our tour through Togoland we saw several churches in the process of being built. All will have a seating capacity of five hundred or more. And they will be filled. Churches in Togoland are always filled. There is a reason. The services which I attended lasted from two to four and a half hours. Yet I did not find them boring, even though I did not understand much of what was being said. A spiritual vitality made me forget my watch.

The 1946 statistics of the Ewe Church in the British mandated territory of Togoland include a

total of seventeen districts. with twenty-five ordained African pastors and a total of 46,509 baptized members. The church has 307 schools with a total enrollment of 648 teachers and 18,418 pupils, while in the French mandated territory there are approximately 25,000 Christians. What a growth in view of the early beginnings of the Ewe Church, when after seven years the score stood at 7 missionaries—7 deaths—7 converts; after twenty-five years, 30 missionaries—30 deaths and only 100 converts! I was impressed with the buildings, the neatness of the compounds and the general atmosphere of all the schools visited. A high standard of efficiency is being maintained. The Scottish missionaries are to be commended for the help and leadership they have given to the Ewe Church in its educational work during the first world war and again during the second when it became impossible for the Bremen missionaries to continue their work.

The same commendation is due to the missionaries for the guidance they gave the Ewe Christians in their organization of an indigenous church body on a presbyterian form of church government. The response has been magnificent. I was impressed with the wisdom and spirit in which the Synod Committee faces its problems. It was likewise evident from my contacts with the local pastors, teachers, elders, "church mothers" and leading laymen in the churches that they have a sense of their high calling in Christ Jesus. What joy might not these missionaries experience if they could return to Togoland today.

The potentialities of Togoland are unlimited. The possible consequence of any indifference to its challenge are inestimable for the whole of Africa and the world as well as for the Ewe people. I have seen anew the significance of the following words from that great chapter in Hebrews: "Yet though they all gained God's approval by their faith, they none of them received what he had promised, for God had resolved upon something better for us, that they might not reach the fulfillment of their hopes except with us."

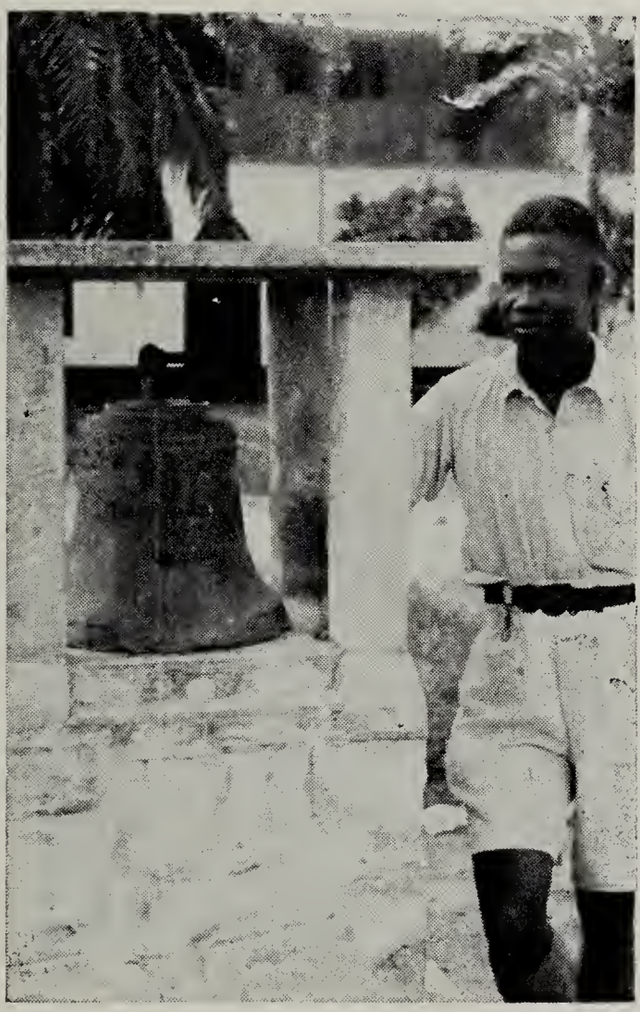
THE LIBERTY BELL AT HO

Almost a century ago, a bell was cast at Stuttgart, Germany, for the newly built church at Ho. After a long and hazardous journey it finally reached its destination and was hung in a little wooden belfry of the church at Ho.

There it hung, cheerfully proclaiming peace and joy in Christ to the people of the community. Then, like a terrific storm, a war broke out. The Asantes, sworn enemies of the Ewes, descended upon Ho, completely ransacked the village, and burned to the ground the mission station with its church. The missionaries fled for their lives.

In glee the Asantes carried off the bell to Kumasi. There they hung it on the limb of a sacred tree and used it to announce the time for human sacrifices and heathen festivities. What a disgrace for a church bell!

But in 1874, four years after its capture by the



The Christian church bell that was stolen and used to announce the time for human sacrifice

Asantes, British troops took the fort and carried off the bell to their stronghold.

It was here that the governor of German Togoland, Count von Mecklenburg, saw it on the occasion of a visit. When the governor of the Gold Coast saw the sentiments that the discovery of the bell aroused in the heart and mind of his guest, he very graciously presented the bell to him. The

governor of Togoland in turn gave it to the Bremen missionaries in that land.

For many years it was used as a school bell in Amedzofe. Then World War I broke out. Again the bell fell into disuse. When the German missionaries were permitted to return in 1925, one of their number found the bell under a pile of rubbish. Very lovingly he uncovered and cleaned it, and then sent it back to its original home at Ho, where today it bears silent witness to the victorious Christ.

Once more a mission station has been erected. Each Sunday, and oftentimes during the week, the Christians gather in the church to worship. But the bell stands near by, mounted on a pillar of stone, for it is no longer able to ring, as the crack sustained in its first fall from the church tower has widened with the years.

When the monument erected in honor of the bell was dedicated, the people of Ho and surrounding villages re-enacted the story of its capture by the Asantes and its subsequent release. Its significance for the people of Togoland is not unlike that significance of the Liberty Bell at Philadelphia for the people of the United States.

THE DISTRICT COMMITTEE

On two occasions I was privileged to attend a meeting of the District Committee of the Ewe Church. The status of this Committee is similar to that of the General Council of the Evangelical and Reformed Church. It is composed of elected African pastors and the missionary representatives of the Scottish Presbyterian Mission and the Evangelical and Reformed Church. The officers are Africans. The moderator is the Rev. B. S. Amegashie whose

Anniversary cel

father was a chief and opposed to educating his son. However, the mother of the boy outwitted her husband by taking the child with her to the fields and, after changing his clothes, would send him off to school. In the evening he would return the same way. Amegashie was well on his way toward completing his primary education by the time his father discovered what was going on and concluded that it was useless to object any longer.

The Stated Clerk of the District Committee is the Rev. Christian G. Baeta, whose parents were outstanding leaders in the Ewe Church. His father was among the first to receive his education abroad.

In the first of the two meetings which I attended, Dr. Erich Voehringer and I were given an official welcome. Once more the needs of the Ewe Church were placed before us and discussed in detail; namely:

1. Work among women and girls.
2. Someone to give refresher courses and guidance in evangelistic work.
3. Agricultural help to the people, the majority of whom are small farmers.
4. Medical and health work.
5. Publication and printing. There is need of lesson materials, tracts, New Testaments and other religious literature in the Ewe language.
6. Education abroad for promising prospective Ewe leaders.

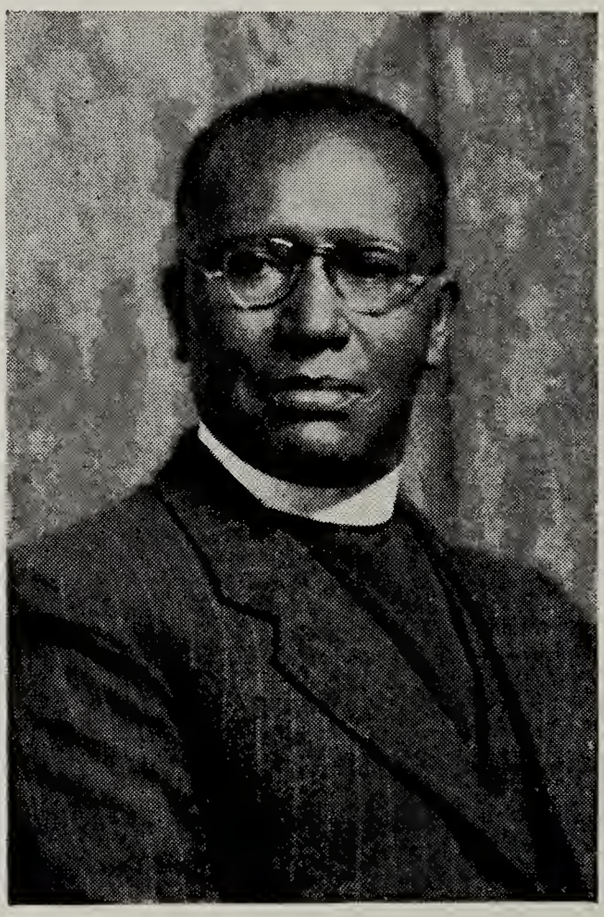
To meet the need for a trained agriculturalist who would be able to help the pastors with their rural parish problems, it was voted to send one of the young pastors and his wife to America for a course of training at Drew Seminary and Tuskegee Institute. A friend in America has already offered to provide a scholarship, while the District Committee

rants at Peki

has voted to pay their travel expenses. We, on our part, will be given an opportunity to utilize their services over the weekends.

The opportunities for missionary education on the Gold Coast are perhaps greater than in any other mission field, as the Government of the Gold Coast (including Togoland) is prepared to subsidize the salaries of qualified missionary educationalists by $800.00 to $1,200.00 a year.

The second meeting was in the form of a ministerium in which various problems of the Church and its relationship to the State were discussed. The high level of the discussion as well as the deep insights expressed, gave one the assurance that the Ewe Church is under capable leadership. The fact that its leaders are conscious of their need of cooperation from missionary leaders is all the more proof of a deep spirit of humility which is, after all, the first essential to growth and development, for as someone has said, "The Church's greatest need is the sense of need."



The Rev. Christian G. Baeta, Stated Clerk of the Ewe Presbyterian Church

THEY HELD THE CHURCH TOGETHER

By Mrs. W. M. Beveridge

"It is the Church Mothers that held the Ewe Church together when the German missionaries were deported from Togoland during the two world wars," asserted the Rev. C. G. Baeta, Stated Clerk of the Ewe Church. The Church Mothers do indeed occupy a unique place in Togoland. Without them the pastors would find it very difficult to shepherd their congregations adequately.

Who are these Church Mothers? What is their function? They are women of good Christian character, especially chosen by their respective congregations to minister to the sick, the poor and the strangers in their midst.

Whenever there is a case of sickness among the women in the town, the Church Mothers go to the house to see if they can be of help. If there is no other female helper there, they will take complete charge of the sick person, share in the cleaning, nursing and cooking and, if necessary, find a foster-mother for a small baby whose mother is too sick to feed it.

When the husband of a Christian woman dies, they help to make the preparations for the burial and give a present of two shillings and some firewood to the bereaved woman.

When new babies are born and the mother has no female relative to help her, the Church Mothers will do everything for her until she is able to do things for herself again.

When a person is so sick as to require to be taken to the hospital, it is often a Church Mother who goes with the sick person and attends to her until she is ready to go home. They also help the blind and crippled who cannot work with presents of food and money.

When missionaries on trek visit their homes, they show them hospitality by giving them presents of rice and eggs.

The Church Mothers are always ready at any time, day or night, to help the needy, whether Christian or heathen, native or stranger.

When women in the Church have become backsliders, it is the Church Mothers who try to bring them back into the fold. The women must make confession and show signs of true repentance to the Church Mothers, before they are received again into full communion.

In order to provide the Church Mothers with the necessary funds to carry on their work, the German

deaconesses of the Bremen Mission started "spinning meetings," the equivalent of the Women's Work Party in Scotland and other European countries, for the purpose of helping them raise the necessary funds. Many of these "spinning meetings" have now run down and the money they earn is very small. However, this does not stop the good work of the Church Mothers. If they have no funds to draw upon, they hire themselves out to carry stones or water for building purposes, or work on farms until they have earned the money they require. If other women offer to join them in this, they, of course, are happy to get their help even though they do not ask for it.

Some time ago while on trek we found a young girl who was being troubled by her heathen relatives, who were trying to force her to become a fetish priestess. It was the pastor's wife who gave her sanctuary and a Church Mother who strengthened her to keep on taking her stand against her persecutors.

I have seen the selfless devotion of these women and have thanked God for it as I have watched with them through the night at the bedside of a woman who was at the point of death. This woman was not only a stranger but illiterate and a heathen. Yet the Church Mothers saw in her a woman in need. The first Sunday after her recovery she came to me and said: "Madam, today I will go to church."

I should like to paraphrase St. Paul's statement about Phoebe in Romans 16: 1-2 and say, "We commend unto you our Church Mothers who are servants of the Church in Eweland, that ye receive them in the Lord as becometh saints . . . for they have been succourers of many and of ourselves also," and they have held the Church together!

"EDUCATE A WOMAN . . ."

By Mrs. W. M. Beveridge

The chairman was an old African pastor, small of stature and in the last year of his full-time active ministry. The occasion was the ceremony of laying the foundation stone of the first Senior Girls Boarding School in Peki, Togoland, by the Rev. Theophil H. Twente, Associate Secretary of the Board of International Missions. I felt deeply moved as I stood up to address the vast crowd of eager young people desirous of mounting upward on the ladder of higher education.

As for the Rev. C. B. Gati it was one of the

happiest moments of a long life of fruitful ministry. Thirty years ago, as leader of a band of pioneers who believed in giving equal opportunity in higher education to girls and boys, he put his belief into practice and, as headmaster of the Peki Senior School, offered places in it to girls as well as to boys.

But the staff was confronted by many difficulties. People said that this was a foolish and dangerous experiment. They predicted that the venture would fail. Only three girls came in response to the urgent invitation that they take advantage of this opportunity to get an education.

Moreover, Mr. Gati and his staff realized that if the girls were really to benefit from higher education, they must have special courses in domestic science. But who was to teach these subjects? All the members of the staff were men. What did they know about cooking and sewing? But nothing daunted them. These men had a quality of character that would overcome all difficulties. One of their group took a correspondence course in needlecraft and thus was enabled to lay the foundation for a domestic science course for girls!

By faith, courage, vision and hard work the staff of the school at Peki soon became famous all over Togoland. Peki-trained girls won a good name for themselves and for their school wherever they went because of their fine character, industry and good spirit.

When Mr. Beveridge and I came to reside at Amedzofe, the highest hill station in Togoland, we arrived very late at night, having been obliged to climb up the mountain path, because our lorry with all our belongings had broken down. We shall always remember how we were cared for that night by the woman teacher with her small band of school girls. Miss Koranteng was a Peki-trained girl. The feast she prepared for us of freshly boiled eggs, bread and butter, and steaming hot tea, was one of the most delicious we have ever tasted. Miss Koranteng nobly carried on the traditions of her old school for, when suddenly faced with a heavy load of responsibility through the internment of the German missionary ladies the day that war was declared, she did not falter under the strain but rather led her girls along the path of high endeavor so that they even won the coveted silver cup for the best needlework in the Colony.

The laying of the foundation stone for the Senior Girls Boarding School at Peki marked a new era in the history of the Ewe Presbyterian Church. It

meant that now Ewe girls would be able to receive specialized training such as they had not been able to get heretofore.

Parents no longer need to be bribed to send their daughters to school. So many now come that there are not enough places for them in the existing co-educational senior schools, and separate girls' boarding schools have to be started and staffed entirely by young African women teachers. This is a task that calls for a spirit of adventure and high endeavor.

In order to prepare the African women for positions of greater responsibility, we are sending one of the best Ewe women teachers, Miss Lily Baeta. sister of the Rev. Christian Baeta, to England this year on a scholarship. We would send more but we do not feel that they would be able to benefit from it at this stage of their development.

In the meantime we are desperately in need of well educated teachers from overseas, who have had the benefit of a Christian culture for generations and who are themselves good interpreters of the Christian way of living in all of its fullness. The challenge to them is to come and help in the work of training and inspiring keen young women of Africa, that they may become wise and able leaders in the forward and upward movement in higher education for the girls in Togoland.

We do not know as yet all the richness that educated womanhood will have to give to African society, for its wealth has as yet hardly been tapped. But we believe that Aggrey was right, perhaps in a fuller sense than he realized, when he said,—"Educate a man and you educate an individual; educate a woman and you educate a family." The work of Mr. Gati and his pioneering staff has given ample support to that statement.

AFRICAN YOUTH IN ACTION

I was deeply impressed as I watched African young people in action. It was six-thirty on Friday morning, November 14. The bell was ringing for the third and final time, calling the thousands of celebrants to take part in the unveiling of the memorial pillar erected in honor of the first missionary to Peki, in Togoland of the Gold Coast. West Africa. Suddenly the cry rang out: "Fire! Fire!" In less than a minute a troop of Boy Scouts which was present jumped into action. It was evident from the way they organized a water- and dust-

brigade that they knew exactly what had to be done. Before the bell stopped ringing, the fire that had been caused by someone accidentally knocking over a bottle of kerosene near an open fireplace, was put out. Had it not been for the Boy Scouts acting so promptly, it is quite possible that the large missionary home would have burned to the ground, for there is no fire department in Peki and the water supply is limited.

At the open-air service the Scouts showed the same degree of efficiency. They kept the large crowd under absolute control. When the audience had to be moved from one place to another for the ceremony of corner-stone laying, the Scouts moved the amplifying system and had everything in readiness by the time the pastor was ready to open the service.

I also watched the African young people in the church services. How eagerly they listened! How reverently they participated! Never once during the two-hour service did they grow bored or restless. The same attentiveness was shown in a three- and five-hour service. They were eager to take in everything. Perhaps it is because they have so little in the form of books, magazines, radio and other forms of entertainment.

African young people respond eagerly to high ideals. We were visiting a senior school (high school) at Amum. Dr. Erich Voehringer, associate secretary of the World Council of Christian Education, spoke to the several hundred students about our plane trip from New York to Africa. I followed with an African story of Aggrey fame, challenging the students to appropriate "the fullness of life" in Christ that is for us. Quite spontaneously they rose and sang, "We are climbing higher and higher."

One of the most beautiful renditions of the "Hallelujah Chorus" that I have ever heard anywhere, was given by the United Senior School Chorus of more than six hundred voices under the direction of an African leader who had recently spent about two years in London studying music. The performance was so moving that the audience broke out in wild applause, in spite of the fact that it was a Sunday morning out-of-door service that was being held to commemorate the one-hundredth anniversary of the Ewe Church.

These African boys and girls can sing and play in a way that I have not found young people do elsewhere. I can well imagine that they will sing their way to victory, no matter what the obstacle may be on their life's pathway. When they travel

long distances, they invariably go on their way singing and playing in march formation.

Missionary Grau is eager to obtain more musical instruments for them. Could you donate some wood or brass instrument, new or used? If so, get in touch with me and I will give you further details.

It was the third and last day of the centenary celebration. The boys and girls of Chitoo marched into Peki like a victorious army. There had been some doubt as to whether they would be able to come. The chief of Chitoo had forbidden the Christians in his domain to attend the services. His excuse was that there had been rumors that they would be killed if they went to the village of his enemy tribe.

On Friday the pastor and a few presbyters arrived. On Sunday morning the boys and girls of Chitoo marched in, singing lustily to the accompaniment of their band. They were proclaiming their allegiance to One greater than the chief of Chitoo. The people cheered. The eyes of the missionary were moist. Rev. Grau remarked, "It's the Christian boys and girls of our school who are going to overcome tribal barriers."

I agreed, and so will you.

WORAWORA

You might just as well get used to rolling the syllables of this interesting name over your tongue now, for some day Worawora (Vo-rä-vo-rä) will be for Togoland what Tilda and Baitalpur-Chandkuri are for Chhattisgarh, India, and what Concepcion del Norte is rapidly becoming for Honduras, C. A.

Worawora is about fifty miles to the north of Ho, and some 125 miles from the sea coast. It is a scenic spot, surrounded by wooded hills, and lo-

Wooded hills at Worawora

cated on a highway which is being extended to the north. It will thus become a strategic center of communication.

The soil is fertile. Most of the people are engaged in agriculture and raise cocoa, yams and other products. The paramount chief, although a non-Christian, is friendly toward the large Christian community. There are two flourishing schools of the junior and senior grades respectively. A large place of worship is in the process of being erected by the congregation. The Rev. Mr. Ansre is the energetic pastor and a horticulturist of no mean ability.

A beautiful site on a hillside, the best in the community, will be available for the proposed medical station. A large, newly built bungalow has been put at our disposal as a temporary home for the doctor and his family until we shall have been able to erect the necessary buildings. At the time of our visit £5 were handed us as a parting gift, which amount was promptly turned over to the Stated Clerk of the Ewe Church for medical work. It is hoped that the proposed Goetsch Memorial Bungalow for Africa can be erected at Worawora. Ten thousand dollars are already on hand for the erection of the dispensary. However, more will be needed before the project can be completed. We hope that soon our missionary doctor and nurse will be engaged in their ministry of healing in Togoland. The people are eagerly awaiting their arrival.

H O

In this instance "Ho" does not meant "halt" or "stop." It means "giddap" and "go."

Several years have passed since the Ewe Church first appealed to the Evangelical and Reformed Church for help. As early as 1938 the General Synod authorized the Board of International Missions to take preliminary steps for beginning missionary work among the Ewe people in Togoland, but World War II made it impossible to carry out these plans. Nevertheless valuable aid was given to the Ewe Church in the form of contributions toward the printing of hymnals in the Ewe language.

For a while it looked as though the Evangelical and Reformed Church might be led to some other field in Africa. Then in June of 1945, Dr. F. A. Goetsch, the late Executive Secretary of the Board of International Missions, received the following cablegram from the Moderator of the Church in Africa:

EWE PRESBYTERIAN CHURCH APPEALS TO EVANGELICAL REFORMED TO COME AND HELP IN EXTENSION OF CHRIST'S KINGDOM IN EWELAND FIRST CORINTHIANS 15: 58 LETTER FOLLOWS SUGGESTING LINES OF COLLABORATION WITH SYNOD COMMITTEE AND SCOTTISH MISSION, ETC.

Upon receipt of this cablegram the Board of International Missions took the following action: "Several avenues of service are suggested to the Board by the Ewe Church—Dr. Goetsch feels that now is the time to initiate work in Africa and recommends that the Board take some action." It was voted "B 626 that the Board support Dr. Goetsch's suggestion as to sending Rev. and Mrs. Eugene Grau as soon as arrangements can be made and that the determination of his actual task in Eweland be made on the field." By December of

Rev. and Mrs. Eugene Grau and daughter Lois

1946 Mr. and Mrs. Grau and their infant daughter Lois reached Africa, having travelled by plane from New York to Accra, as it was found impossible to obtain passage by boat. Since then they have been working in close cooperation with the leaders of the Ewe Presbyterian Church and the missionaries of the Scottish Presbyterian Church.

At the request of the Ewe Church Mr. Grau has been serving as principal of the seminary at Ho, thus meeting one of the greatest and most immediate needs of the Church. Most of his work has

been in the English language, however, both he and Mrs. Grau have also sought to get a working knowledge of the Ewe language. Their relation to the Church is unique in that they are serving under the leaders of the Church and are not directing the affairs of the Church as is the case of the missionaries in most mission fields.

There are also other needs that must be met in Togoland. We have already referred to the development of the ministry of healing. The members of the District Committee are also very desirous for someone to serve as a spiritual adviser to the pastors and catechists, lead them in their evangelistic undertakings and conduct refresher courses. The women feel the need of some "big sister" educationalists who can help train African women leaders. They look back with great longing to the days when the German Deaconesses served them and succeeded in welding bonds so strong that they were able to "hold the Church together." (See Chapter 6.)

There is also need for some literature, the training of qualified leaders abroad, and the development of the African genius for music and drama.

As one attends the church services, visits the schools and observes the everyday life of the people, one is impressed with the urgency of the situation for helping to direct the life of the people, which seems to be welling up like strong currents into channels that shall prove a blessing for Africa and the whole world.

The call of the Ewe Church to the Evangelical and Reformed Church is like that of a great landowner whose fields are ripe for the harvest and who needs the help of the laborers to bring in the harvest. Missionaries of the Bremen Mission gave their lives to sow the seeds of the gospel in Togoland; missionaries of the Scottish Presbyterian Church faithfully tended and cultivated the plants; it is now the high privilege of the Evangelical and Reformed Church to help bring in the harvest! Having begun at Ho—let's go!

N. B.

"No other force in Africa has lifted more eyes, opened more minds, raised more hopes and fulfilled more desires than Christianity in action there. *And yet* in Africa ignorance, disease, fear, frustration, bitterness and despair are more evident, more communicative, more recognized as a problem to Africans and the world than ever. A heavily contributing reason for this is that government, industry and

the Church have too largely failed to fulfill the promise and deliver the power which Christianity-in-action provides.

"New demands, greater than ever, are therefore now made upon the Christian church and mission in Africa (a) because Africa is conscious, stirred, reaching and moving as never before; and (b) because the Christian dynamic is the proven great, up-thrusting force in African life — in all life, wherever applied."

—From a report of the Africa Area Committee to the Foreign Missions Conference.